

551 her original name, but as the father or mother of this
553 first-born child. Thus, the chief of the Punta Venado
division of the Cayapa is known by the Christian name
Antonio Napa, but is almost invariably called pī'tcū-apa,
signifying "father of pī'tcū." Correspondingly his wife
is known as pī'tcū-ama, "mother of pī'tcū." Such a
name usually persists regardless of the names of any of
the younger children and regardless of whether or not the
eldest child still lives. In the case cited, the eldest son,
pī'tcū, died several years ago and there are several
younger children in the family, but the names pī'tcū-apa
and pī'tcū-ama still persist. Now and then a person is
found whose original nickname is used even after the
birth of his children, but this is very exceptional.

PUBERTY

881 As in the case of birth, there appear to be almost no
restrictions upon or ceremonies for either sex on reaching
puberty, which is again contrary to the customs of
most aboriginal peoples. Some even maintain that there
are absolutely no restrictions, but others claim that girls
at the age of puberty are prohibited for a short period
• [841] from going about and from bathing. This latter state-
ment seems the more probable, in view of the fact that
during their menstrual periods the older women are sub-
ject to the same restrictions, though they are not other-
wise restricted in their actions at such times.

OF ECUADOR

383

spot. He brought home a small amount, but when it was cooked and his wife called him to eat, he never appeared hungry, consuming but a small amount and declaring that the food was not good. Later his form was changed to that which he now has, and he is obliged to walk on all four feet. His finely-colored shirt became his present spotted skin. 773 825

CEREMONIAL OBSERVANCES

Of aboriginal ceremonies there are few traces left among the Cayapa, so completely have the fiestas of the church supplanted them. In these festivities there are certain remnants of aboriginal customs, but they are entirely subordinated to the practices of the Catholic church. 177 716

Contrary to the customs of many aboriginal peoples, there are not at present, and apparently never have been, any special ceremonial observances associated with birth, puberty, and menstruation, although there are certain restrictions and slight observances of an ordinary character connected with each of these. 381 844 841

The marriage and mortuary ceremonies, already described, are, on the other hand, quite elaborate, and apparently retain much of their aboriginality, although largely assuming the nature of these ceremonies as celebrated by the church. 177 796

Two regular church festivals, that of "Noche Buena" or Christmas, and that of "Semana Santa" or Easter, are celebrated, as one might suppose, entirely according to church custom.

Sex, Courtship, and Marriage.

Just as there are no special rites marking a boy's entrance into puberty, there are similarly none for a girl. When the menstrual periods begin, the girl is not alarmed since she has heard the women speak of this phenomenon and therefore knows what to expect. Girls are "ashamed" to tell anyone when the menstrual discharge /suása/ /su/ 'vagina', 'asa/ 'blood,' first appears. In fact, no one likes to talk about it at all, but there are no taboos concerning it. The menstrual discharge is not considered dangerous in any way, and the women may eat anything, bathe in the river, work in the gardens, and engage in sexual intercourse. The women claim that they experience no cramping, nor other discomfort during catomenia.

Household. Relations within the family tend to be amiable and affectionate. Husband and wife may joke with each other and with the children. The children are taught to respect their parents and other relatives, but no special behavior is expected for different kinds of relatives. It is expected however, that siblings will form an especially intense bond and brother-sister

000

881

841 ●

593

[867]